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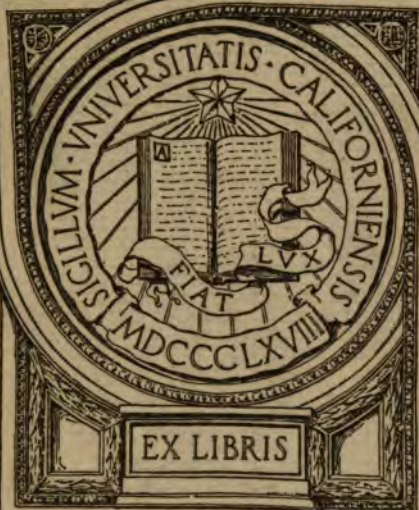
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ADDRESSES AT AND REPORT OF
The First Monist Congress

BY

THADDEUS BURR WAKEMAN

SENIOR AMERICAN ORLEGATE



Price 50 Cents



Yours sincerely,
J. B. Makeman.

ADDRESSES OF
THADDEUS BURR WAKEMAN

AT AND IN REFERENCE TO
THE FIRST MONIST CONGRESS

AT HAMBURG, IN SEPTEMBER 1911

TOGETHER WITH HIS REPORT OF THE PROCEED-
INGS, AS PUBLISHED IN *THE TRUTH SEEKER*,
INCLUDING ADDRESSES AND LETTERS BY
PROFESSOR ERNST HAECKEL, PRO-
FESSOR WILHELM OSTWALD
AND JAMES F. MORTON.

INCLUDING
PROFESSOR WAKEMAN'S REPORT TO THE
RATIONALIST ASSOCIATION
OF INDIANA

UNIV. OF
CALIFORNIA

TOUSSAINT FARM
COS COB, CONN.
1913

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FOREWORD

At the time of Professor Wakeman's sudden death, on April 23, 1913, he was engaged in preparing for the press the following report of the First Monist Congress, at Hamburg, Germany, in September, 1911, at which assemblage he was the senior American delegate. It was his intention to write an introductory essay for the present volume, setting forth the principles of the Monist philosophy clearly and concisely for the benefit of American readers. But inasmuch as the task of preparing this essay had progressed only as far as the setting down of preliminary notes, it is deemed wiser not to attempt to construct from them the vigorous expression of ideas and ideals that Professor Wakeman intended the introduction to be.

Much of the matter contained in this volume is reprinted from the columns of the *The Truth Seeker*. Professor Wakeman's message to the *Indiana Rationalist Association* and certain of the letters are, however, printed here for the first time.

THE EDITOR.

THE FIRST MONIST CONGRESS
Demonstration of Freethought Proposed by the
Ernst Haeckel Societies.

(Letter of Invitation from the German Monist
League.)

HAMBURG, January 14, 1911.

TO THE EDITOR OF THE TRUTH SEEKER: At the suggestion of Professor Ernst Haeckel of Jena we beg to invite you to the First Monist Congress, to be held in Hamburg on September 8-11, 1911.

As you will see from the accompanying circular, we desire to make the Congress an event of cultural importance, a great demonstration of Freethought, and we should be very glad if you and your friends in America who share your ideas will honor us with your presence, and so help to advance the Monist movement.

Your presence is especially desired, because we are planning to have a meeting of foreign friends and the delegates of the German Monist League in order to determine the time and place of the next Monist Congress, and discuss the formation of an International Monist League.

The Congress will take place under the honorary chairmanship of Professor Haeckel, who is taking the greatest interest in it. He would esteem it a special pleasure to be able to welcome you upon this occasion. We will send you the program of the Congress as soon as possible.

Awaiting your reply and your notification that you will be present at the Congress, we are respectfully yours,

GERMAN MONIST LEAGUE.

(Hamburg Local.)

THE FIRST MONIST CONGRESS

CALL FOR THE INTERNATIONAL MEETING

The fifth general meeting of the German Monist League, which will take place in Hamburg on September 8-11, 1911, will be made to constitute the First Monist Congress. Our general cultural aims will be discussed, and the special feature will be that leading men of science will elucidate to the general public the scientific principles of the Monist philosophy.

Professor SVANTE ARRHENIUS, Stockholm; Professor FRIEDERICH JODL, Vienna; Professor JAUQUES LOEB, New York; Geheimrat Professor WILHELM OSTWALD, Leipsic, have promised to speak at the Congress, each on his specialty.

Professor ERNST HAECKEL has accepted the honorary chairmanship. In the interest of progress and for the honor of Hamburg we request our members and friends to give us their support in this undertaking, which is to assume the character of an event of cultural importance and is meant to make Monism clear to the world at large.

The lectures will take place in the large hall of the Conventgarten. Admission will be free, but seats will be reserved for the delegates and chief speakers.

We solicit contributions, which should be sent to the Finance Committee: Dr. Edward Aigner, Munich, Bavarierenring. 15; Dr. M. von der Porten, Hamburg, Tesdorpstr. 5; Dr. Graf von Matuschka, Berlin W. 30, Bambergstr. 15; Max Koch, Hamburg, Hartwicusstr. 19; Otto Ahrends, Hamburg, Sandthorquai. 10; Hermann Robinow, Hamburg, Barkhof; Chr. Carstens, Hamburg, Bieberhaus, or to the Hamburg Branch of the Dresdner Bank for the German Monist League, Local Hamburg, E. V. Contributions will not be published.

In order to counteract the many false opinions entertained concerning Monism, we here make a brief statement of the real aims and the significance of the Monist League.



Monism aims to work out a view of life and the world based upon science, and to realize it in practice.

Monism recognizes no extra-natural or supernatural beings or powers that can arbitrarily intervene in the processes of nature or human life.

Monism, therefore, does not see in religion any supernatural revelations, but merely changeable products of the material and intellectual life of different nations at different times.

Similarly, Monism does not regard the demands of morality as supernatural commandments, but only as the inevitable results of the social life of human beings. Since morality has developed from human nature, it is capable of further development. One of the highest aims of Monism is to construct a system of ethics based upon these principles.

Monism also regards the state as the result of the human struggle for existence and the human endeavor for organization. It considers the aim of the state to be the combination of the greatest measure of individual liberty with the perfect order of society as a whole.

Monism aims to unite all individuals and societies that accept a scientific view of life in order to resist the influential powers always intent upon suppressing freedom of thought and freedom of research.

THE GERMAN MONIST LEAGUE.

(Upon the publication in *The Truth Seeker* of the foregoing invitation and call, meetings of various Freethought societies were held in New York and other cities, with the result that Professor Wakeman and James F. Morton were chosen as delegates to represent America at the Congress at Hamburg. Both delegates, during their stay abroad, sent letters and reports, from time to time, to *The Truth Seeker*, and these were published as received. Professor Wakeman began his first letter, dated September 5, 1911, on board the *Pennsylvania*, as the ship was entering the harbor of Cuxhaven. Eds.)

THE FIRST MONIST CONGRESS

(Letter of Professor Wakeman to George E. Macdonald, Editor of *The Truth Seeker*.)

"MY DEAR G. E. M.: Altogether we have had a very pleasant voyage, and I have made several excellent acquaintances that will be very useful for the purposes for which this trip is being made—of which more later. Now I am called to pack and get ready to go ashore. This vessel has well sustained on this trip her reputation as the 'sure and slow' crosser of the Atlantic. Her build and heavy freight prevent the jar, tremor and rolling of most vessels which are faster, and prevent seasickness, of which I did not have a touch. (The rest of this day's story must wait till evening.)

"September 5, 10 o'clock P.M., Central Hotel, Hamburg. The last night on the water was the worst, owing to the festal exuberance of the passengers, which they indulged without due regard to 'tired Nature's sweet restorer.' But two dances, a concert and a captain's dinner, and plenty of 'deck billiards,' had made the younger ones so well acquainted that silent parting would have been out of place. At last morning did come; then 'all ashore,' and to the custom house, where all baggage had gone. At last Professor Wakeman's effects came up. 'What's in these?' said the inspector. 'My wearing apparel, traveling articles, and old books.' 'How many cigars and tobacco; how much?' 'Not a speck; none of either,' was the reply. He looked astonished that a 'Prof.' in Germany could travel without either, but said, 'Passed.'

"Then commenced a railroad ride of fully two hours from Cuxhaven, the landing place, down the Elbe to Hamburg. It is one of the prettiest rides possible to a seagoer; the land, mostly level, finely cultivated, with great variety of foliage, and a dark or emerald green that would excite the jealousy of an Irishman. Some enthusiastic Germans call it the 'Gateway to Heaven.' Whether this last word means

the city of Hamburg or the Fatherland itself seems doubtful, for certainly this city is one of the prettiest and most substantial to be found anywhere. Its inclosed lakes, canals and water travel make it the 'Venice of the North,' as its admirers love to call it. It seemed to me that so many very beautiful and yet substantial residences, with exquisite outgrounds, could not be found elsewhere. To my surprise I was driven up before one of the finest of them, and the exceedingly kind and gracious host and hostess informed me that *their* home was to be freely *mine* during my stay in their city. At first blush this seemed to charm me, but a moment's thought showed that it would not do. So it was explained that to do my delegate work *there* would disturb their home and family without being as effective as a medium hotel, where people could freely come to me. So here I am, wisely, for while at dinner a committee from the organizers of the Congress came in and took me to this place, where I have been till now; and we are to have a reception, with Mr. Morton, if he arrives—and of that later.

T. B. W.

(Letter of Mr. Morton to *The Truth Seeker*.)

The success of the First Monist Congress has been so overwhelming as to rejoice the friends of liberal thought throughout the world, and to confound its enemies. The welcome accorded by the Congress city has been most cordial; and the immense crowds at each of the public meetings have borne eloquent testimony to local interest.

Of actual delegates and participants in the Congress, a printed list prepared before the opening day, gives about 700 names; but many others are in attendance who failed to send word in advance.

The great majority are from different parts of Germany, where the Monist movement is already well understood; but the rest of Europe is fairly represented. The Americans present throughout the Con-

THE FIRST MONIST CONGRESS

gress are Dr. Paul Carus, editor of the *Monist*, Lester F. Ward, Mr. Wakeman, and myself. We have been the subject of distinguished courtesy throughout the gathering.

Arriving on the afternoon of September 8, I found Mr. Wakeman already here, as well as Prof. Ward, both well and in good spirits. The first item on the program of the Congress was a buffet lunch and reception in the Uhlenhorster Fährhaus, a large summer resort, which was one of the various special scenes of Congress activity. The reception took place on Friday evening; and, like all the succeeding Congress affairs, it was attended by a tremendous crowd. Agreeable acquaintances were made on every side, and a spirit of the greatest earnestness and enthusiasm reigned supreme. Herr Chr. Carstens of the local Hamburg Monist Group welcomed the delegates in a cordial speech. Brief but appropriate responses were made by Dr. P. Penzig of Berlin, Dr. Paul Carus of Chicago, Ill., Herr Schmal of Munich, Dr. Weight of Hanover, Dr. Helene Stocker, Mons. Polako of Paris, Rector Bloch of Hamburg, Dr. Hockstadter of Frankfort. Dr. Ohr, Rev. T. A. Bendrath, of Turner Falls, Mass., and Herr Glatz, of Vienna. The closing speech, by Prof. Wilhelm Ostwald, president of the Congress, was received with especial enthusiasm.

The following day was divided between the sittings of the German Monist organization and a sightseeing trip arranged for the outside delegates and visitors. This included a personally conducted visit to the Museum of Industrial Art, and a trip to Hagenbach's remarkable Zoological Park, where the animals are allowed to move about under conditions approximating those of their natural habitat. A dinner was had in the park. The first public meeting was held in the evening. Greetings were presented by Mr. Wakeman, who contented himself with a few words, desiring later to submit a fuller statement in writing;

Dr. Broda of Paris, Professor Thiron of Roumania, Dr. Horneffer of Munich, and myself.

Although I spoke in English, not thinking it wise to subject my relatively slender German equipment to too severe a strain, it was gratifying to note that fully one-fourth of the audience of over 2,000 were able to follow it closely. My task was to extend to the Congress the greetings of *The Truth Seeker* and its host of readers who have made possible the attendance of Mr. Wakeman and myself, and of the various societies which have commissioned me to represent them. These organizations are the American Secular Union, the Francisco Ferrer Association, the Indiana Rationalist Association, the Washington Secular League and Libera Penso, the international Esperanto Freethought Association. Mr. Wakeman is my co-delegate from the American Secular Union and, I believe the Indiana Rationalist Association, beside representing the Thomas Paine Historical Association. Professor Bourlet and Mr. Bünneman, my colleagues in representing Libera Penso, were unfortunately unable to be present, Mr. Bünneman being hindered by severe illness, and Professor Bourlet by a pressure of prior obligations.

As vice-presidents of the Congress, President Ostwald submitted the names of Prof. Lester F. Ward, Dr. Paul Carus, Professor Thiron of Roumania, Professor Simarro of Spain, and Deputy Sembat of France; and these gentlemen were chosen by acclamation.

Dr. Heinrich Schmidt of Jena next presented the greetings of Professor Haeckel and his profound grief over the casualty which prevented his attendance. His paper, dealing with the fundamental principles of Monism, was read by Professor Schmidt. It was brief, but pregnant with the weightiest thought.

The other main speech of the evening was delivered by the world-renowned physicist, Prof. Svante Ar-

THE FIRST MONIST CONGRESS

rhénus of Sweden. His subject, "The Universe," was illustrated by stereopticon slides; and his masterly survey of the great laws of world-development riveted the attention of every hearer.

On Sunday morning occurred the business meeting of the delegates to the Congress, Professor Ostwald presiding. The general principle of an international organization was the subject of such unanimous approval, that it was adopted without discussion. It was decided to appoint an international committee to promote organization in the different lands, and to develop plans for the organization of an international body. The provisional headquarters was located in Hamburg. The committee members outside of Germany, are Professor Kasdorff and Theodor Abman for South America, Professor Broda and Professor Polako for France, Professor Simarro for Spain, Dr. August Wroblewski for Russia and Poland, Dr. Carus and myself for North America. No positive decision was reached with regard to the time and place of the next Congress. The choice lies between Munich and Paris, with the preponderance of sentiment apparently in favor of Paris.

The business session was followed by two very weighty speeches. That of Prof. Jacques Loeb of New York, on "Life," presenting the last word of modern biology, was profusely illustrated by charts, and of exceptional interest. Professor Ostwald's address on "Science" sounded the keynote of the progressive spirit of the age in its attitude toward fundamental world-problems.

The program for the day was pleasantly varied by an excursion to the Zoological Gardens, where a substantial dinner was enjoyed. As if this were not sufficient, the convention banquet was held in the evening. Brief and pointed speeches were made by Herr Carstens, Professor Unna and Professor Ostwald, and a stirring poem on Haeckel

was read by Dr. von der Porten. The exercises took place between the courses, and not, as is customary with us, at the close of the dinner. After the banquet we were treated to a magnificent display of fireworks, culminating in a fine set piece in which the name of HÆCKEL appeared in a blaze of glory.

The German body held another session Monday morning, the day being otherwise devoted to sight-seeing, with yet another dinner in St. Paul, the nearest suburb of Hamburg.

At the closing session, Monday evening, able addresses were presented by Prof. Friedrich Jodl of Vienna, on "Monism and the Culture Problem of the Present Day"; Prof. Ludwig Wahrmund of Prague, on "The Separation of State and Church;" Rector Gustav Höft of Hamburg, on "The Separation of School and Church," and Dr. Ernst Horneffer of Munich, on "Monism and Freedom." The Congress was formally closed by Professor Ostwald in a few well-chosen words. The great crowds and the intense enthusiasm lasted until the very end.

The Congress as a whole was recognized by all to be a stupendous success, far surpassing the expectations of those responsible for it. Its significance for the future can scarcely be overestimated. It is indeed of great moment that America was not left unrepresented at so vitally important a world-gathering.

Mr. Wakeman will represent our country in the pilgrimage to Jena, and will there present the tribute of our esteem in person to the honored leader, Professor Haeckel. I shall not be able to visit Jena, having made my plans and secured my return passage before it was known that Professor Haeckel would not be with us.

JAMES F. MORTON, JR.

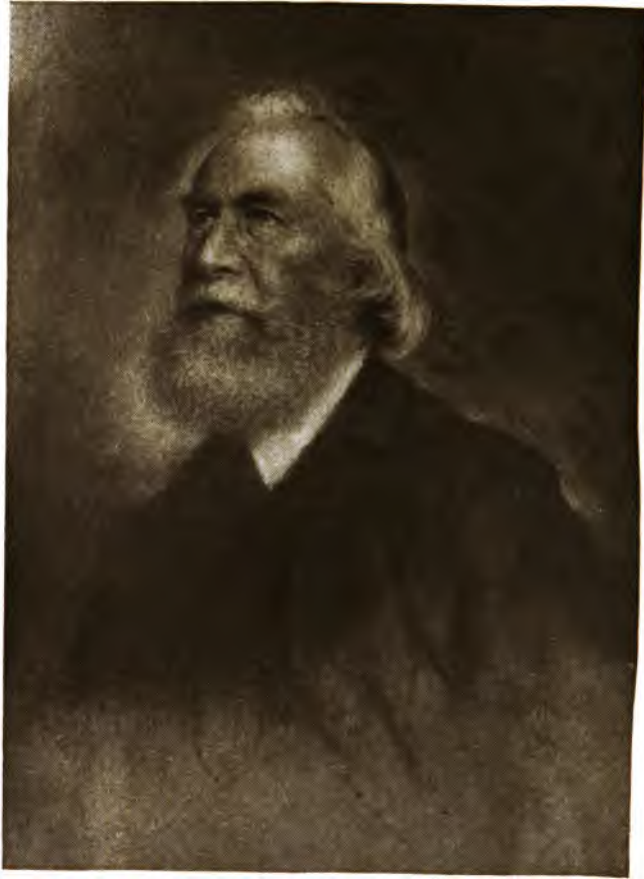
HAECKEL'S WORD TO THE CONGRESS.

. "THE FUNDAMENTAL PRINCIPLES OF MONISM." .

The high significance which our Monism (as a natural and uniform world-philosophy) claims for our entire intellectual life, demands a sharp critical examination of the certainty of its foundation principles. It is true that these are warranted already through the clear accordance of all the general consequences of modern natural science. But in special relationship our present evolution-teaching stands at the head of all the rest; for it supplies the obvious proof, that the whole universe, including the organic as well as the inorganic world, evolves in accordance with eternal natural laws out of its own inherent vigor, out of the forms of energy of the indestructible substances, which are inseparably connected with their material—without any co-operation of an imagined extra-mundane God.

By far the most important of all the consequences of the teaching of evolution affects the origin of mankind, the solution of what is rightly termed "the question of all questions." For this we are indebted to modern anthropology, whose branches—comparative anatomy and physiology, histology and ontogeny—being taken together have agreed in leading to the foundation knowledge that man is a vertebrate animal, and, like all other vertebrate animals, has evolved in the course of many millions of years out of a long series of extinct vertebrates. The root of this mighty extinct family of animals is single, just as the origin of their highest and youngest class, the mammals. These arose first in the Triassic period, in the second and shorter half of the history of organic existence on the earth; and they developed their marvelous wealth of forms only in its last grand division, in the Tertiary period.

The descent of man from a long succession of extinct mammals we are now in a position to affirm



Ernst Haeckel

as a fully verified historic fact; for the series of fossil mammals under observation in the heaped up layers of tertiary rocks give us the full particulars of the derivation of his ancestral stock. Since the human organism is most closely related in its bodily structure and phases of embryonic evolution to that of the anthropoids (man-apes) and further back to the lower apes and semi-apes, we must assign also to all of them a common derivation from one root; for the natural order of the primates is monophyletic, originating from one common root.

Nevertheless, this much combated and much feared hypothesis, the so-called "descent of man from the apes," has not that exclusive significance, which has been frequently ascribed to it. For no matter whether it is true or not, in any case the descent of our race from a long succession of extinct mammals remains a completely established historic fact; that is explicitly taught by the obvious consequences of Palaeontology and Morphology.

It is self-evident that the validity of this important phylogenetic knowledge extends to our souls, as well as to our bodies. Our soul-life also, as a function of the brain cells, has evolved historically out of those mammal relatives of ours, just as our brain itself. This definitely annihilates the mystical dogma of "the immortality of the human soul," which has played so portentous a role for more than two thousand years. Along with this falls also the traditional dogma of the freedom of the human will. Since Monism, established on those sure empirical foundations, destroys these still largely dominant doctrines of superstition, it leads us not only theoretically to a clear, uniform world-philosophy, but also practically to a lofty and perfect conduct of life.

ERNST HAECKEL.

SCIENCE AND THE GODS

ABSTRACT OF PRESIDENT OSTWALD'S ADDRESS.

When the scholar in the well-known scene attempted to indicate to the supposed professor Faust the whole compass of that which he should like to learn and know, he called it *science* and *nature*. At that time both appeared as something differing from, yes, even opposing each other. Now it is otherwise, for to-day the science of nature appears as the real science, and the other, the paper-science, has no claim to that title of honor. The preceding addresses have shown the enormous extent and unfathomable depth which are peculiar to this true science.

Now we may always allow a kind of difference in that we distinguish between crude nature, not subjected to human influence, and that part which man has learned to adapt to his purposes. However, the preceding addresses have given us the joyful certainty that the human province conquers the other with strides which from day to day become quicker. Even if man cannot invade everywhere in order to *alter*, he can nevertheless everywhere in a *knowing way* fasten his hold on the manifoldness of nature and thus at least extend his intellectual dominion over the whole of it.

In this way *science* more and more proves that *it is the highest good of humanity*. In many ways devout faith has attempted to contemplate this highest good and has conceived it more or less as a personal deity, according to the state of its intellectual development. We easily see that in the course of civilization God has always become more impersonal. In the New Testament even, this contrast to the Old Testament appears, in that the idea is made conspicuous: "God is a spirit, and those who worship him must worship him in spirit and truth." We can subscribe to this saying if we re-

place the improper expression "*worship*"* still surviving from a too anthropomorphic period, by a better one, more adapted to present conditions, as for instance *adore* or *honor*. But if we follow up to our day and into the consciousness of our intellectual leaders, this process of spiritualizing, we perceive, perhaps not without surprise, *that God has been replaced by nothing less than science.*

What are in fact the attributes that earlier mankind has ascribed to God? All valuable human qualities, only raised to the illimitable. God in the first place appears as *almighty* and *omniscient*; he knew all the past and the future and could govern the world according to his will. Science is not yet almighty and omniscient, but the highest that exists in regard to power and wisdom is her own.

At the end of his world-shaking course Napoleon I made the utterance: "There are two things, which govern the world, the sword and the idea; but for lasting the idea always is victorious." What we call science is simply the systematized idea. Likewise science knows the past and the future; and we have in the meantime become persuaded that the only way to foreknow the future is revealed to us by science alone.

And a parallel development in regard to general character asserts itself between the ideas of *God* and *science*. While the God of earlier mankind was violent and cruel and acted in an arbitrary way without any regard to the sufferings thereby inflicted upon mankind, the later God more and more acquired a gentler character, so that the endeavor was made to recognize in him love itself. So science, too, as it gradually took the place of God, at first appeared hard and cruel, and through the *mechanistic theories*, as represented by the natural

*Ostwald's meaning comes out more plainly in the German, as he cites from the German Bible, where instead of "*worship*" *anbeten*, i. e., to adore by kneeling down, is used.—Translator.

THE FIRST MONIST CONGRESS

philosophers of earlier centuries, seemed intended to crush all deeper spiritual life in its rigid frame. Meanwhile we have found out, that the first conception was too narrow, and that the *energetics* taking its place enables us to have a much more personal and human relation towards nature and its laws than the old mechanistics conferred. While the latter had consistently led to an "Ignorabimus" [we will not know], energetics opens up the universal view that the universe and mankind follow the same common laws, and affords us the hope of penetrating in all directions ever more deeply into the connections existing between *everything* coming about in the universe.

And for the God of help and love we find in science a full compensation. To whom does mankind now address itself when it is necessary to put a stop to evil and to promote the good? Exclusively to science! What all precepts were not able to do, when "black death" was raging destruction through the countries of the middle ages, i.e., to check the evil and to protect terrified mankind from its ravages—now the science of medicine performs with the greatest certainty. The cases are innumerable in which science offers us the protection and the help that priests of every kind have always promised from the deities they represented and never obtained. And if in the different religions the peoples who follow them appear again and again as the chosen ones in whose salvation the respective national deity is especially interested, yet these claims have never been able to avert decline, if natural causes were working in that direction. But in the light of science mankind to-day dares to fix its eye upon the real improvement of the human race and to bring this about, for science shows how the qualities of descendants depend upon those of the parents and by what measures a better and more beautiful mankind may be striven for success-

fully through application of the laws of heredity.

And in all this our new deity, science, claims neither praise nor worship, for it does not stand over against man as something foreign or external, but is his own most peculiar product, a part, and indeed the best part, of his special essence. Accordingly we can enter into a much nearer relation to this helper and comforter, rich in blessing, than to an imagined God with unrepresentable attributes. An insight into an existing principle of natural law, when once acquired, affords comfort and quietude—as may be asserted from manifold experience—incomparably better and deeper than the most devout prayer, the results of which, according to the testimony of the faithful, are never more than temporary, but must ever be sought after and revived again and again. What mankind has always apprehended and sought to represent under the figure of a reigning God proves to be realized through the never-resting self-enhancement of science.

Professor WAKEMAN'S ADDRESS

A delegation representing the free-minded people of America has come to give you their greetings, congratulations, sympathy, and as far as possible, their aid, at this, your first great manifestation of Scientific Monism before the German people.

We have inquired sufficiently into your views and purposes to become convinced that the German Monists should receive in every practical way the sympathy and support not only of all emancipated people of America, but of all such people, by a general union and co-operation, in every civilized nation of the earth.

Such a general co-operative union is of course of the greatest importance; and such then must be the grounds and reasons upon which it rests; and so these we beg leave to lay before you in the fewest words possible.

THE FIRST MONIST CONGRESS

The first ground and fact, then, is this; that in the great march and drama of human evolution and progress, this monistic movement of yours is the first real, logical and consistent attempt to realize as a fact and as *the truth* the new heliocentric cosmology revealed to mankind by the astronomy of Copernicus, Bruno and Galileo, three hundred years ago, and since by their successors extended and enlarged into a clear conception of the "All" of existence, as one limitless whole, of which our solar system, its sun and earth, becomes to mankind their practical center.

This recognition of this new limitless (infinite), yet monistic, and thoroughly scientific world-view, is really the greatest event in human history and has only recently begun to become a fact in the religious, social and practical life of the more advanced of mankind. Since A. D. 1600 it has become limitlessly known and been used chiefly for the purposes of science and navigation. Before that date it was not known at all, and the real sun-centred and limitless world did not exist to the human race at all. The maxim of the law applied strictly: "De non apparentibus et non existentibus eadem est ratio," i.e., "Concerning things not appearing and those not existing the same is the reason and rule."

The result was that the pope, the churches and the "religions" never understood, realized or accepted the real world in which we exist at all. They were simply knocked senseless and stolid by the telescope of Galileo; and Bruno, the "Prophet of the Dawn," was burned alive, for he had declared that "coelum non esse," that there was no such heaven or hell or future as they talked about, and that all *their* past history of the human race was a dream. They could not refute, they could only burn, and so not permit him "to be taken seriously." For this *new* world was at once the reverse and the end of the *old*.

The practical result of this suppression of the

truth has been that our present so-called "religious" world remains in belief, sentiment, creed and dogma—and in the practical life they dictate—fundamentally where they were three hundred years ago. Then they knew, and still they know, little or nothing of the real world they are in, and the ever correlating processes of which they, and we all, are parts. They are still the victims of the illusions of the childhood of our race, and their chief pride is their orthodoxy therein, that is, the density and obstinacy of their ignorance. Could the pope, churches and the whole theological world be suddenly and bodily transferred to the planet Mars, their surprise would not be so great as would be the sudden opening of their eyes to the realities of the world they are actually in.

What, then, is the next, the second great thing the Monists propose to do? They insist that this old-world incubus of the past shall no longer lie across the modern evolution and progress of mankind. They insist that for the rising generations the roads shall be opened up plain and clear into the new and unlimited world of which they are the heirs and which as far and unspeakably transcends the old "created" and stationary earth as the Infinite does the old imaginary solid "firmament" of the sky.

The Monists' motto is that of Goethe, the greatest of poets, the "first of Moderns," the father of Monism and of the modernity, that still excites screeds of horror from the pope—"*There is no wisdom save in the truth.*" His great injunction was that we must "stop lying"; that a seemingly pleasant falsehood, though old as human childhood, could never be as good as Truth, who could always be trusted "to heal all the wounds she makes."

The Monistic movement is following the example and advice of this its greatest leader, who opened up this greatest world of the New and True for human settlement, by appealing to the scientists of the ob-

THE FIRST MONIST CONGRESS

jective knowledge of the world that really is, and to its greatest leaders. Thus you now are following that example by calling to your aid in your movement Professor Arrhenius, the successor of La Place and Herschel in cosmology; Professor Haeckel, the successor of Lamarck, St. Hilaire and Darwin in Biology, and your own Professor Wilhelm Ostwald in the Philosophy of General Science and Nature; in Sociology its great pioneer and leader, Professor Lester Ward, of America. In all this you have done exceedingly well. For the power and influence of science—that is objectively verifiable knowledge—is now the supreme power on this earth, the tested verdicts of which now alone stand without question. To such verdicts you thus now appeal—and we may all stand upon them with the utmost confidence. Of these great scientists all living are here to-night in person except Professor Haeckel, who, unable to attend in person, is represented by his co-workers, Prof. Jacques Loeb and Dr. Heinrich Schmidt.

Each of these in his grand department of science now fully sustains the world-view upon which this Monistic movement rests and which makes the old world views utterly childish and untenable.

For instance, the light-push and radiation of the finer forms of matter in cosmology make the out-flow from the sun and stars the supply for the in-flow of condensed matter subject to gravity. Thus the Universe becomes a balancing process. This removes the main difficulty as to the nature and origin of the suns, nebulae, and the motions of comets and other celestial bodies. The history of our earth, of the planets and their satellites, is thus shown to be purely natural processes of continuous reciprocity.

In biology the natural origin of protoplasm, wherever its chemical elements exist in proper forms and under proper conditions, has been shown so clearly in Professor Haeckel's "Wonders of Life" that it is as certain and as free from mystery as the

natural formation of any other natural substance whatever.

In psychology the process that we called the "mystery" of intellect and mind proves to be activity of the vital processes sustaining themselves against the ever-changing conditions of their environments by automatic changes to meet ever new conditions in which consciousness itself is a factor.

In sociology and human evolution, the results of the researches of Comte and Spencer, sustained by those of Lester F. Ward on the basis of both biology and psychology, have shown all social processes and changes to be the natural results of the integrating and differentiating changes under Darwin's laws of natural growth and selection; and that all social consciousness is but the integration of that of individuals.

Thus all of the great difficulties are ended in the four grand divisions of nature and science by following the laws and processes of nature only. The natural supersedes the supernatural explanation in every case. Belief in the supernatural has now become rationally impossible.

The only rational basis of human life and conduct, individual and collective, is that of the automatic action and processes of nature. And of these the higher parts are found to be those which make for the betterment of nature herself, as Shakespeare intimates in the *Winter's Tale*:

"Nature is made better by no means
But nature makes that mean. . . .
The Art itself is nature."

It is surprising how Goethe, to whom the Monist must look (especially in Germany) as the fountain-head, the life and inspiration of his higher views, not only foresaw but forefelt every one of the great steps of progress that have been made since his day—as above intimated. In his "*Gott und Welt*" poem "*Weltseele*" he clearly escapes the "Creation"

THE FIRST MONIST CONGRESS

and nebular nonsenses of his time and lands more clearly than any one yet on the automatic and evolutionary cosmology of Arrhenius, as stated at the close of the seventh Chapter of his "Werden der Welten."

In biology Professor Haeckel has shown that Goethe had anticipated in spirit and substance pretty nearly everything that has since been really cleared up and done, up to the opening of the Phyletic Museum of Biology (founded by Professor Haeckel) and which is now a part of the venerable and yet up-to-date University of Jena.

On the psychic side of biology Goethe, with Oken, was the first to discover that "Urschleim" is really natural protoplasm, and that motion, spirit, energy and matter were one and inseparable.

And then too, as regards sociology, ethnics and ethics, he turns up on the natural,—the right side; and so with the human future—he lights up the "Earthly Paradise" with a present and prospective comfortable existence which, as we help to make it as we wish, shines back upon and makes our lives well worth living even now. See for instance the poem: "Vermächtnis," our inheritance and our legacy as well.

Finally in the last four lines of his poem "Reflections from [not *on*] Schiller's skull" he gives us what turns out to be the veritable key of the New Universe, and which Professor Haeckel is naturally fond of quoting as such. The lines are these:

"Was kann der Mensch im Leben mehr gewinnen,
Als dass sich Gott-Natur ihm offenbare,
Wie sie das Feste lässt zu Geist verrinnen,
Wie sie das Geisterzeugte fest bewahre!"

[What more in life can Man gain and feel,
Than that God-Nature may to him reveal,
How she lets the Firm as spirit out run,
How, Spirit-born, she keeps it firmly one.]

In reading these lines remember that Goethe means *ether*, not *spook* by the word "spirit," and that his "fest" means *solid* and not fast in our dubious meaning: "the fast horse stands fast." The "how," that is the way, in which the solid becomes the "ethereal" and the ethereal solid, is "revealed" by the change of the state and stages of matter and motion under the ever-continuing and varying changes of heat.

As given by Professor Haeckel in his "Riddle of the Universe" the states of matter are three: solid, fluid and gaseous; the stages of matter are five, solid, plastic, fluid, gaseous and ethereal. These pass from one to the other according to the degree of heat, that is, of the motions outside of them, to which they are exposed, and ever correlating.

These changes of states and stages may be gentle or violent and explosive, as Arrhenius has proved. His theory of the changes and absorption of the heat of explosives enables him to give the first clear explanation of the sun's action and existence.

The result is that Goethe's concept of the ultimate of existence as the process of changes and stages of matter from the solid to the ethereal, and the necessarily reverse process and motion, becomes the true pulse, rhythm, action, explanation and key of the limitless Universe and *All* of existence.

It is the one formula which should become clear and realizable in every stage of human consciousness and life, as the fundamental fact, law and reality of existence—its ultimate.

Thus Monism and its intelligible New World, which is opening up for the human race to enter, finds its ultimate explanation in the Philosophy of its greatest poet. And to his works a renewed attention is not only in order, but is imperatively demanded for those who would live up to the full significance of our time and its future. Our scientific discovery of the *one* limitless, natural Universe and *All* which was *his* ever present *All*, rediscovers

THE FIRST MONIST CONGRESS

him under a new light; which brings him again before the world of progress as one of the deepest, greatest and most practical of the leaders of our race.

This suggestion may seem out of place from an American. But it is the general rule that the contemporaries and compatriots of those who really lead the van of progress are not the first to discover them to be such. The Germans have great credit for having taught the English speaking peoples to realize the limitless meaning and grandeur of Shakespeare; and it may be their turn to remind the German peoples that their greatest Goethe (with his co-worker, pupil and friend Schiller) as the successor and *pleroma* (fulfillment) of Shakespeare has now still greater meaning and importance under the great fact and light of Monism, the final victory of science, than it was ever possible for them to realize before. The Swiss see the apparent height of their own mountains, but have no idea of its reality above the sea. They live simply on the table-land that makes the real height of their mountain to them unknown, because invisible.

In regard to Goethe, the beginning of the realization by science of the Infinite All by the Monistic and the consequent correlative processes of limitless existence strikes us as it did him with an unspeakable feeling of awe. And all the more is this so as we find that we are now coming to realize that higher table-land upon which this incomparable man actually lived and practically worked out for himself and for us all, as his brothers, a nobler life. That life by repetition, enlargement and an ever completer answer to ever growing environment, cannot fail to "lend continuance to time,"—until it leads to and finally becomes the human paradise, which science now plainly reveals as the evolutionary and ultimate fact of our planet's existence.

Until this supreme background is seen beyond

your present Goethe, he is not really seen at all, his statue-like form has not its true world behind it, out of which it naturally grew. That world only can suggest his unity with the great "all-creating nature" with which he was in cooperative unison. It is only as a part of this new Monistic and limitless world that he becomes intelligible. The great object of his life, especially its latter part, was to realize his own life as an emigration into that higher and better state of existence. As a true poet he had the faculty to see the ideal (the truly "spiritual") as solid and real. It was this *stereoscopic* power that enabled him to use as invaluable symbols the facts and process of the settlement of a new Continent, especially of America, as pictures and guides by which we can find and clear our way into our new Monistic future Fatherland.

This fundamental feeling underlies and inspires all of his poetry and replaces with reality the old theological and impossible conceptions of immortality. It is to be felt in the last verse of his splendid Dedication ("Zueignung") and obeyed in the imperative "hinan" which closes the *Faust*.

In order to gain and find their way into our new "heaven" on our newly discovered and realized earth "alternating Paradise-splendor with deep and dreadful night," the German peoples should lose no time in becoming well and lovingly acquainted with the unequalled power and sublimity of the "Gott und Welt" cosmos, and also the Masonic symbols, and those singular songs in which immigration to an "America" symbolizes our realization of our ideal—as in the "Wanderlied," "Der Auswanderer" and the lines, "Amerika, Du hast es besser, als unser Kontinent, der alte"; and also his "Das Märchen" with Thomas Carlyle's translation.

It is further noteworthy that in 1828, in one of the latest, most important, yet least regarded, of his writings, "The Dornberg Letter," Goethe transforms the most important meteor-thought of Blaise

THE FIRST MONIST CONGRESS

Pascal, which Auguste Comte misused in the interest of his papacy, into a steady solidarity and continuity of Man as *one* sublime individual, ever working out human destiny, and thus realizes Spencer's and Ward's great law of ever reciprocal integration and differentiation, the all-explaining law of human evolution and progress—the sum and substance of the modern science of sociology.

(Notice, too, how at the close of Part I of his Prose Sprüche, this deathless *Man* voices the *Fuge* in the sacred music of the ages! What more deep, sublime and beautiful concept than this, can there be of human evolution—its science and future?)

Had this audience the stereoscopic power to realize this mighty master of symbols as now and here, rising in his Olympic form before us on this platform, what would he say? What would be his final words? Undoubtedly these which conclude his *Emigrants' Song*,—into his ever new Ideal World:

“Eilet, eilet, einzuwandern
In das feste Vaterland!
Heil Dir, Führer! Heil Dir, Band!”

[Hasten, hasten on to march—
Into that firm Fatherland!
Hail to thee, our Leader!
Hail to you, the Band!]

Monists of Germany, if you but heed these words, not only will that firm Fatherland be yours, but thither, “Hinan, hinan!” will you lead the world.

Professor Haeckel was unable, because of illness, to attend the Congress, and therefore a committee was appointed to pay a visit of respect to him at his home at Jena. In his second letter to *The Truth Seeker* Professor Wakeman gives an account of this journey. Eds.

(Second Letter of Professor Wakeman to *The Truth Seeker*)

My Dear G. E. M.:

I wrote you how, after a pleasant voyage, things were arranged in Hamburg for Congress work. Colleague Morton arrived just in time to begin with the Congress on the 8th, and as the special correspondent of *The Truth Seeker* he has doubtless sent in his report of doings and results, to which I shall not presume to add. Suffice it to say now that this Congress has been an immense success in number of attendants, their general weight of character, their intense earnestness, and the beneficent and far-reaching purposes they have undertaken. My expectations have been more than realized, and they were not small at the start.

I never saw such meetings on such serious subjects. They reminded me of the "grand rallies" in our great presidential campaigns—such as Ingersoll used to address. There can be no doubt about it: the earnest people of Germany are becoming profoundly moved by the new issues in religion, politics and morals which the scientific—the *Monist*—view of the world is compelling them to act upon, as they will soon be compelling us.

Among the details I was greatly pleased that Mr. Morton was placed upon the International Committee of Organization and Future Congresses, and that Prof. Lester F. Ward, our great sociologist, was made a vice-president of the Congress and so an honorary member. I did all I could to bring about these results. Mr. Morton's years, attainments, especially in languages, and his residence in our great city, and his connection with the press, were all in his favor. As to Professor Ward it is enough that he is as he is—and also well accustomed to European vacations. His words have the weight of experience, but if he never writes nor

THE FIRST MONIST CONGRESS

utters another, those which now make his record will be no small element in moulding the human future.

When the Congress closed on the evening of the 11th, the stated time, Mr. Morton was compelled to leave at once to meet previously made engagements in Holland and then at home. So it is for me to report how unexpectedly the Congress adjourned to the home of Haeckel and closed at the very place and even the same room in which Luther on his way to Wittenburg in 1522 met the students of the University of Jena at the Wirthschaft (inn or hotel of "The Black Bear." (Der Schwartzter Bär), and vowed to give their lives against the power of Rome in Germany. Again, when Napoleon betrayed the Revolution and Liberty, with which Goethe had sympathized, the students of Jena came to the front notably in arousing and reforming the German people and spirit, so that Goethe could join heartily with them in it, as in his famous verselet:

"Ye do right well, ye Germans,
In raising monuments to Blucher, and also to me.
He from the French, I from the Philistine, nets have set you free!"

Goethe was the head of the Jena University and knew right well that this modern meaning of the word "Philistine," as "the powers of darkness," came from the cry of its students, who, when their friends were in danger of ambush or surprise, used to raise the warning Bible cry, "The Philistines be upon thee, Samson!" So finally the word came to describe all retrograde powers trying to beset and overpower those of "the light."

The Monist Congress, therefore, did just the right thing to reverse Mohammed's great saying, and decided that if the Prophet Haeckel was too ill to come to the Mountain (the Congress), that was good reason why this Mountain should go to the Prophet. At first a delegation of a hundred or so were selected, then two, then three hundred, then all the train could take. So, on the morning after the close of

the Congress (the 12th) we were loaded on a very long train for a nine-hour ride from Hamburg to Jena across the heart of Germany from northwest to southeast. We arrived at about six o'clock and found the little city all active getting up a torch-light procession to give its successor of Luther an ovation, serenade, and shouts of delight. So after sunlight and dinner at the Schwartzen Bär all this was to be; and it was.

But how was I, alone and with the same weight of years as Haeckel, to act as a part of all this? That I could never have done alone. Fortunately on this trip I have been little alone. On the voyage over a lady discovered who I was, and having made several trips before, she began to mitigate my inexperience.

Then at Hamburg the Monist Committee did some looking after me, but they were so engaged that I could not have their attention when the meetings began. But very fortunately a German married lady, of singular attractiveness of person, manners and mind, discovered me, and became my chap-eron by helping as to ways and means I could not know, and could repay only by lessons in English and Monism, and so found her an adept and grateful pupil. Then the streets of Hamburg, and the more crooked German of some speakers, became plain or plainer. On the long way to Jena she knew the whole story, and had friends there and at Weimar, and must see me safely lodged there, and my ticket changed, if possible, so that I could return through France and England and see the homes of Goethe, Voltaire and Shakespeare, with an interlude of Gray's "Elegy," and so get back to the dawn of the new Era of Man in A. D. 1600. It would be such a delight to her if I could enjoy all that and write her about it when we should see each other no more; Strange—but that ticket question had to be settled at the Company's office in Jena!

THE FIRST MONIST CONGRESS

So we started thither and to Weimar as a part of the great Haeckel delegation with Professor Ward and many friends. The day was delightful, and the finely cultivated country so beautiful that only a few touches here and there were needed to include it in the "Earthly Paradise."

Arrived at 6 P. M.; little old city crowded; doubling up in rooms; two tables at dinner; instructions how to form parade at Haeckel's Villa; music and torches to lead, then autos, cabs, trams and private conveyances, etc. We got out as soon as possible from dinner, but had to fix up some after the day's travel, for the day was to end in a grand speaking and singing festival in the great "Commercium" under "The Black Bear."

The procession was good and long, reminding me of the days when I started out with the "Wide Awakes" in the Tremont campaign of 1860. The music did its best, but the "Hochs" were so high that it had little hearing as the divisions passed the house. Finally it all ended in "a sea of faces" looking up to the balcony on the fourth story where an electric light was burning.

Soon the door windows opened and Professor Ostwald, President of the Congress, appeared with Professor Haeckel and his helping attendants. The President made a short but effective address well applauded. Then the Professor, leaning upon his attendants, took up the story in an address of fifteen to twenty minutes—congratulatory, encouraging and hopeful. His voice, as he spoke down to that silent, reverent assembly was singularly mild, gentle and pleasing; but the tone intimated that it came from one weakened by suffering, who should not be tasked further. Indeed there was a feeling of relief when the closing words of tender, thankful appreciation came.

Then followed one prolonged shout, and volleys of "Hochs," until the band finally got into the ser-

enade, and the audience began to think of and move towards the "Commercium" of the Black Bear. That is a large room holding with its opening rooms perhaps a thousand people, and was soon filled. Music, songs, and speeches were in order until after midnight.

Word came that a speech from me would soon be called—for America! To my chaperon I said, "That is a crusher; I can do nothing unless this audience can be lifted into a new line of thought, and that seems now not possible." "Courage and you can," was the reply, and soon the call came. The opening was in German, turned sharp into English on the contrast of the new faith with the old as to origin, substance, and results, and closed by showing how "the feminine" must prepare and open the new Paradise and lead "thitherward"; how the venerable Jena had been the Bethlehem of that new era. Of that Era there will in due time come not an echo merely, but the solid cooperation from America, which will be the casting, the deciding vote of the New World, which it had been settled to realize.

There was interested silence during the delivery of the speech, followed by a smart shower of applause and bravos. The chaperon said, "You have done it—and well." Professor Ward left his seat to bring a similar congratulation, and there was quite a handshake over it.

All this is mentioned because it is proposed that Mr. Morton's grand speech at the opening of the Congress, and this at the close of it, with the intervening address I did not read in English at the opening, together with the American address to Professor Haeckel, read to him on the next morning after the "Commercium," should be published in German and English for circulation in Europe and America.

The next morning at 10 (Sept. 13th) Professor Haeckel was to meet the foreign delegates in his

THE FIRST MONIST CONGRESS

parlors; then they and the Congress members were to visit the Phyletic Museum which he had founded and conveyed to the Jena University. On this occasion special explanations of rare specimens were to be made by the experts in charge. Thereafter (at 2 P. M.) the final dinner of the Congress and of this Haeckel excursion was to be given at the large dining room of the Black Bear—and so the Congress and all of its incidents would end. The above named International Council on future proceedings and Congresses would have the furtherance of the movement in their charge.

All this program for the day was carried out most interestingly. Word came for the American delegates to meet the Professor early, as he wished to talk with them personally and about American and international affairs. As Mr. Morton was absent, I attended at his study with my chaperon at a quarter before 10, and had a very pleasant and interesting interview, in which a correspondent acquaintance of many years became personal and cordial in a way never to be forgotten. No time was lost, and too much was said to be detailed here—even if personal conversation is ever reportable. He is quite sure of a general recovery from his accident, but not there yet by a long way. His eyes are bright, his general health improving, and his mental faculties still vigorous. Those who suppose that he is a biological specialist, and not much more, had better read the latter half of his "Wonders of Life," and they will know something more of the man, and something of the matters upon which our conversation turned.

It was after ten when word came that the parlors were filling. So there we went, and the attendants soon brought the Professor. He took the greetings standing at first and then seated in his chair.

When the two rooms were well filled he said he would hear the American address to which I had referred. So it was read as well as I could in Eng-

lish and distinctly at least. He and all present seemed intently interested, and there was hearty applause at the close. I then took up the letter of the Francisco Ferrer Association of New York, which Mr. Morton had left with me to present. I recalled the fact of the general indignation which had followed the execution of this martyr to the cause of scientific and general education. The friends of that cause in America were unable to forget that "you without regard to consequences then gave voice to the indignation of the free people and the great teachers of the world over that causeless assault upon the enlightenment of mankind. This expression of gratitude on the part of that Association for the words you then uttered in behalf of Liberty, Humanity and real knowledge of the world I also leave with you."

The Professor was raised up and took my hand, and said that I should bear his sincere thanks to those who had caused these papers to reach him. Such recognition, he said, was pleasant to those who make and to those who receive them; and also useful in that they enable a larger part of mankind to know of the existence of the cause in behalf of which they are made. And in that view "I hope to be able to make a proper acknowledgment of them. In any event, be sure that they receive the expression of my thanks and appreciation."

Several other addresses and expressions of similar character were made with similar acceptance; and then came the next order of the day, the visit to the Phyletic or Genealogical Museum of the animal races, including the human. There is no space here to go over the whole history of animal evolution, which is found in Professor Haeckel's works, and the evidences of which are being gradually gathered and presented in this Museum. Perhaps the most striking pieces of evidence are the "Mr. and Mrs. Gorilla," who show up grandly; but other less showy pieces, like the casts of the human brain

leading up to what was "the missing link," are more important.

But we were compelled to stop looking up our "missing links" in order to appear all right at the great final dinner. We were not thinking that we were "much in it," until we found that Professor Haeckel was the centre of honor, with President Ostwald on his right hand, the present writer on his left hand, and then his said chaperon and next to her Professor Lester F. Ward! There was nothing to do but to swell to the occasion, and, as my chaperon said before, "We did it."

The dinner was grand, but slow, for between each course there were speeches, poems, songs, etc. Professor Haeckel was quite conversational with us, and I was threatened with a call for a speech, but before the courses were much more than half through many had to leave for trains, and I begged off from inflicting my English on a broken and well filled German audience. But I had a good talk with President Ostwald after Professor Haeckel thought it best to say good-bye to me and others and then to be led out. As Haeckel turned to go he took my hand again and said, "I fear we shall never see each other again." "Hardly; yet, though never *bei*, ever *with* each other we shall be," was my reply.

"Yes, Goethe's word, and it makes the *best* good-bye," were his last words to me.

Now we must pack and push for the Weimar train, and we will be there before 6 o'clock and have time to see something before dark. Such was the talk of the chaperon—and again we did it. Saw outwardly *all* the noted houses in which the Great of Weimar had lived; went through Goethe's "Garten Haus," and turned up at my "pension," where I am to stay till my changed ticket comes to go by the France and England route on my way home. Then she said "I must catch the return train. *I* to my

THADDEUS BURR WAKEMAN

home—*you* to yours. Good-bye is all between us.” And all I could say, all she would let me say, was, “Good-bye—Farewell!” as she turned and vanished down the darkened stairway. What I am to do without her I am really at a loss to know. But strange to say the England return ticket, which nearly everyone said was impossible to obtain now, she *did* get and it has just come to me through the Goethe Society *here*. I shall return home by the “Cleveland,” which sails from Southampton on the 9th of October next. Meanwhile I will see what I can of Germany, France and England. T.B.W.
Jena, Sept. 13.

PROFESSOR WAKEMAN'S JENA Speech
RESPONSE OF THE SENIOR DELEGATE WHEN THE
COMPANY TOASTED AMERICA

DAMEN UND HERREN—Monisten all, and therefore very dear: From far-off America, over ocean and land, we have come to this place as on a sacred pilgrimage. From the distant West, instead of the distant East of old, we come to your venerable Jena as the Bethlehem and birthplace of a new era. For here the sunlight of science has brought the dawn and star of new life and hope announcing a new age and a new savior for the future redemption and salvation of mankind.

It was well advised for us to look and come hitherwards to find the birth of this new power of real “peace on earth and good will to man.” For in this venerable city, nay, in and from this very room came the cry that announced the birth of the Protestant Reformation, which swept the soul-slavery of Rome from off the northern peoples of Europe; and then came from this same source and place the cry that swept the political slavery and curse of the New and Napoleonic imperialism from Europe, after its retreat from Russia.

THE FIRST MONIST CONGRESS

And now logically and evolutionally, after these great renovations, from that same source and place comes the cry and the shout to-night that is to end finally the sublime falsehoods and tyranny of the supernatural over the human race. The savior that is to work that greatest blessedness and salvation has but just been born—that is, *Science* now embodied, that is united and incorporated in and by its international union and cooperation of all human powers in and for the advancing fulfillment of the common liberty, knowledge, peace, welfare, and progress of *all* as its own glorious destiny. For the only Power, the true and only possible savior, that can bring about this realizing fulfillment, this pleroma, of all of the promises, religions, and prophecies of the past, is *Science*. And by *Science* is now understood all *natural* human knowledge (including all of the special sciences crowned by sociology, ethnics, and ethics) untiringly inspired by human love. When fully possessed by that intelligence and motor, MAN becomes next to invincible—he can remove mountains, marry the oceans, and not a pole or point of the earth can escape his presence and control.

Bacon, the lord chancellor of England and fore-prophet of this science, has great credit for saying that “knowledge is power.” But had he read “The Winter’s Tale,” by his far greater contemporary, the Playwright of the Globe Theatre, he might have learned not only that the Copernican astronomy was really true, but far more, that man under it was not only a part of “great creating nature,” but the “bettering part”—since that the chief end and the function of man is to “better nature.”

“Nature is made better by no mean,
But Nature makes that mean; so, o’er that Art
Which, you say, adds to Nature, is an Art
That Nature makes.” * * * “The Art itself is Nature.”

Completed natural man is Nature’s highest creation, and creator:

For, as the same poet tells us, through his nature-sage, Cerimon, in his "Pericles," that man thereby "becomes a God" and wins "immortality." And this is what must come to pass whenever man as the bettering part of "all creating nature," takes part with her as her complement and supplement "to lend continuance to time,"—"to dare the impossible," by what seems an ever-higher power than her own, till his "powers of and for the Good" become the supreme triumph of the human on earth.

When will all that even begin to be? When the English-speaking peoples, and the rest of the world, also, get much farther along in understanding, and then, comprehending the poet of the Avon, and his great successor, continuer and pleroma of Shakespeare—your own Goethe, the world's greatest explainer of human destiny. These two, the first and the grandest of all the Monists! And for them all Shakespeare prepared the way for making "this place Paradise," as the result of his "Tempest," the prologue to Faust!

A comprehensive understanding of these, *our* Monists, may well be the gradual joy, work, and growth of a lifetime, as it will become the chief means and measure of all modern and higher culture.

And thitherward the women of Shakespeare and Goethe will surely lead us on!

The mind and heart educated by *them* and their creators can hardly be surprised when some trivial incident opens wide new vistas of thought and feeling, that brings these creators and their created to enable us to foresee and so forefeel the "heavenly" realities of the future, which may at once make and crown the living joys of our present. Such an incident has happened to-night, when on leaving the "Black Bear" Inn I offered my arm to the gracious lady who had kindly consented to be my chaperon for this occasion and town. "Not at all," said she. "Here and now you take my arm, for I must lead."

And so it had to be. Then in the torch procession I noticed that a large, sometimes the larger part of the lines that crosswise marched the streets, were women. And how enthusiastically they bore, or when the time called, brandished, or when the "Hochs" came, raised high, their torches! And when their light came full with the Halt, how it became all aglow and alive from the enthused and reflected beauty of that face. And when we reached this hall, she said: "This is the last. We are safe now." And I could only say: "Truly, without you, here I should never have been." And then that face was so happy in its success—and I, too. For, when the solid German masculinity was immovable to any power of mine, "Room for the lady!" has always let us pass freely.

And when I was finally seated here, it was with a fuller meaning of the concluding lines of Faust than had ever possessed me before. Goethe was right; he forefelt the *pleroma* not only of those wonderful creations, Shakespeare's women, but of womanhood itself. He was right—the matriarchy of old was both a fact and a prophecy. Woman is the real center and leader of the race, the sacred Ark of the Covenant with Nature, in all our march, towards the "earthly paradise" of Shakespeare.

Physical power is indeed great; it removes mountains and conquers races. Mental power is greater; its law of correlation is now the discovered key of the infinite universe. Political power seems greatest, as it builds and replaces empires. But then comes the social and moral powers, without which all the rest can never be. And in these woman's need and love is the *biological*, social and ideal *imperative*, that is, the fundamental condition of all—without which we and all are not. This is the power described in the final lines of Faust:

Alles Vergängliche ist nur ein Gleichniss;
(All the transitory is a symbol merely;)
Das Unzulängliche wird's Ereigniss;

THADDEUS BURR WAKEMAN

(The incomplete here becomes reality;)
Das Unbeschreibliche, hier ist es gethan;
(The indescribable, here is it done—)
Das Ewig-Weibliche zieht uns hinan!
(The eternal womanly draws us thither on!)

Thus our guides ever make the ideal ("Heaven") into which they lead, and so it can never fail!

Forgive these reflections if they seem irrelevant—but they are not. The general charges against Monism are that it is not "politics" nor "religion," nor anything else in particular. So far as this is true, it is because Monism is *science*, come to make clear ALL universal and human relations as far as possible. Thus it secures also ALL intelligent attempts towards the betterment of each and all in every way the good and beautiful may invite.

But from the great fountains of science only come all of the streams to water and revive all the schools of thought and endeavor—uniting now cooperatively for the realization of the highest practicable ideals for all human future. Let then what has been said be taken in that view,—as appreciating the ideal and its functions of an ever-higher womanhood, as an indispensable condition of any real success.

For whether we are to advance, and how, depends upon the sum of the ideals which we make to be our real "promised land." America is finding one of her greatest means of progress in the enfranchisement and enlargement in every way of woman's opportunities to realize a higher life, and a better performance, accordingly, of their all-important cooperation with men in every sphere of human welfare and endeavor. The indications from this Monist celebration of to-night are, that the German women are marching on in rank with their men. May such be found to be the case, for man can never advance far and leave woman behind. And if so, the response to your German Monism from America will be also from both its men and women,—and thus not merely as a half echo, but a substantial and enduring coop-

THE FIRST MONIST CONGRESS

eration which may become a united and the victorious vote in the future of the world's progress. And such may both these great peoples soon bring it to be!

PROFESSOR WAKEMAN'S ADDRESS TO PROFESSOR
HAECKEL.

To Ernst Haeckel.

Our Great Emancipator!

RIGHTLY HONORED AND WORSHIPFUL SIR:—
Right before our eyes and others you have done it! Quietly, patiently, modestly you have worked out our emancipation—our salvation—in time to become that of the Human Race.

Within the limit of your single and simple life you have, by the charming power of Science, endowed your fellow human beings with, and so placed them in a real, substantial, lawful, intelligible and yet endless "Universe"—our and their eternal World and Home. *Their Home!* For the future of the Human Race becomes as limitless as the continuance of that *Home* itself!

Such, after the wonderful advance in them made by you, with the aid of your noble scientific compeers past and present, stands now the inevitable verdict of the sublime, decisive, and imperative sciences, Ontology, Cosmology, Biology, Sociology, and the great moral power and influence of their Science-Art—Ethics.

When we come to seriously reflect upon the inevitable and unprecedented consequences of this *verdict* of the sciences—one of the great, perhaps the greatest, event in human evolution and history, and then consider the decisive part you have taken in making it a reality, and in realizing, or at least indicating, its glorious future—we become sensible of a profound feeling of indebtedness and gratitude to—

wards you too great for us either to measure or express.

But one thing towards such expression seemed before us to do: That we send some delegates or representatives from the free-minded people of America to the first congress of the Monist-Alliance Societies which are the children of your head and heart, with some testimonial of our convictions and feelings to be presented to you personally; and then for our delegates to find the best way for the American States and peoples to cooperate in extending the organization and purposes of that alliance and congress throughout the civilized and more nearly emancipated Nations of the earth.

And in doing this we feel largely moved by the living spirit and memory of the greatest of your American pupils, disciples and co-workers, ROBERT G. INGERSOLL of ever blessed memory! (Born August 11, 1833; died July 21, 1899.) For he, laying aside all probable political and other preferments, vowed "to grasp and raise the torch of the wise, the good and the brave, making for light and liberty in every land, that the light might conquer darkness still!"

And this torch he did grasp and raise, and kept ablaze during his life with the greatest ability, intense zeal, and most wonderful eloquence.

May this congress now also grasp and raise that torch as the Beacon-light of Liberty, Knowledge, Peace, Welfare and Progress of and for all Peoples evermore!

Thus may your Monism of the universe ever continue the conscious and happy Monism and unity of mankind on earth! And so now, with the heartiest congratulation upon, and gratitude for your past, we join in the wish and hope of the best of earth, that many happy days and years may be in store for you yet with us, and a future of bright and ever light-giving memory, and so remain we ever,

THE FIRST MONIST CONGRESS

your devoted pupils, admirers, friends and coworkers, most sincerely.

NOTE by Professor Wakeman in *The Truth Seeker*.

No man has written of Haeckel words more appreciative than Ingersoll's. "Among the bravest, side by side with the greatest in the world, in Germany, the land of science," said Ingersoll, "stands Ernst Haeckel, who may be said not only to have demonstrated the theories of Darwin, but the Monistic conception of the world. Rejecting all the puerile ideas of a personal creator, he has had the courage to adopt the noble words of Bruno: 'A spirit exists in all things, and no body is so small but it contains a part of the divine substance within itself, by which it is animated.' He has endeavored—and I think with complete success—to show that there is not, and never was, and never can be, the *creator* of anything. There is no more a personal creator than there is a personal destroyer. Matter and force must have existed from eternity, all generation must have been spontaneous, and the simplest organisms must have been the ancestors of the most perfect and complex. Haeckel is one of the bitterest enemies of the church, and is, therefore, one of the bravest friends of man." And, again: "Haeckel is a great writer because he revers a fact, and would not for his life deny or misinterpret one. He tells us what he knows with the candor of a child and defends his conclusions like a scientist, a philosopher. He stands next to Darwin." The living Ingersoll would have been glad to join in a tribute to Haeckel.

PROFESSOR HAECKEL TO AMERICAN FREETHINKERS

(Translation)

Jena, October, 1911.

TO THE FREETHINKERS OF NORTH AMERICA:

(Communicated Through Mr. Geo. E. Macdonald,
Editor of THE TRUTH SEEKER, New
York.)

*Highly Honored Gentlemen, Comrades in Monistic
Thought—Dear Friends:*

At the first Monist Congress, which was held in Hamburg, from the 8th to the 11th of September, you participated actively by sending a body of most distinguished delegates, men of high scientific culture, deep-rooted Freethought convictions and strong character. These highly-esteemed representatives of American Monism, in the development of which the renowned Robert Ingersoll has acquired immortal merit, not only in Hamburg worthily contributed to the nurture of our Monistic philosophy, but also joined the expedition to Jena, in which on the 12th of September, 300 members of the Congress took part, in order to bring me a kind greeting here. To my extreme regret, I was prevented by a severe illness (a fracture of the thighbone, which for six months has made walking impossible), from undertaking the journey to Hamburg, and enjoying the brilliant triumph which my Monistic world-view, so long fought over (the foundations having been laid as far back as 1866), now celebrates in the twentieth century. So much more precious and gladdening was to me the visit of the comrades from Hamburg to me in Jena, and especially the circumstance that the American delegates, headed by Professor Thaddeus Burr Wakeman and Professor Lester Ward, shared in the visit, and gratified me by their lovable

THE FIRST MONIST CONGRESS

presence, while honoring me by their thoughtful addresses.

On this occasion I was presented by Professor Wakeman with the beautiful and most highly honorable address, which was subscribed by twelve hundred American Freethinkers. This not only celebrated in most striking form the significance and the victory of our Monistic philosophy, firmly based on the doctrine of evolution, but also illuminated with full and perhaps too flattering words of recognition the share which I have taken personally for a half century in this mighty intellectual conflict through my literary and academic educational activities. I considered this unique address of the American Freethinkers as one of the highest honors which have fallen to my lot in my long life, filled with labor and struggle; and I lack adequate words to express in full the profound thanks which I so deeply feel.

The brilliant success of the Monist Congress has far surpassed all hopes which were founded on it, and under the distinguished Presidency of the renowned Chemist, William Ostwald, has led to a closer alliance of the unions and tendencies which will nourish clear reason and freedom of thought, and will ensure victory in the severe warfare against degrading superstitions. We feel the warmest gratitude for the fact that North America, the free land in which state and school have long been set free from the heavy fetters of the orthodox church, in so notable a manner energetically promotes our movement in Europe, and aims at its universal appreciation in the broad world of culture. May it also give welcome to the most sincere and joyful thanks of an old warrior, soon to pass his 78th year.

ERNST HAECKEL.

LETTER OF PROFESSOR HAECKEL REGARDING FERRER.

"JENA, October 26, 1911.

"Very Esteemed Colleague:—I thank you for your invitation to the inauguration of the Francisco

Ferrer monument at Brussels on the fifth of November. I regret extremely that as a result of my ill health (added to the burden of my 77 years) it is impossible for me to be one of you. By an unfortunate circumstance, I have been in a paralyzed condition for six months, following a fracture of the thighbone, and hence unable to travel. But my entire sympathy and my best wishes will accompany you on the fifth of November.

"Like the Giordano Bruno monument in Rome, the Francisco Ferrer monument in Brussels will have a high cultural value. For all centuries to come, it will exalt the independent spirits who have consecrated their forces to the progress of truth and to the moral education of humanity; it will scourge the black horde of menials of Superstition and Falsehood, who, by means of temporal and spiritual power, persecute the defenders of Truth and Liberty.

"Francisco Ferrer having translated some of my works into Spanish, I have myself been able to appreciate the just value of his great merits as emancipator of civilized peoples under the yoke, in the same time that I have been able to judge of the dignity of his efforts, which all converged toward the single end of social and intellectual progress.

"By his noble, disinterested and philosophic character, by his devoted efforts for the good of all and particularly for the oppressed classes of the people, Francisco Ferrer in several respects resembled my late friend, Ernest Abbe, the celebrated physician-sociologist and founder of the 'Carl Zeiss Stiftung,' in whose honor our University of Jena has just erected a monument.

"Unfortunately at the present moment, in a great part of my German fatherland and especially in its two greatest and most powerful States, Prussia and Bavaria, the government is still entirely under the domination of the clergy, liberty of conscience really enchained, and Freethought in the pillory.

THE FIRST MONIST CONGRESS

"May the Light which from the hands of the Genius of Humanity radiates the Truth around her, from the top of the Ferrer monument, finally scatter the shadows and light the road of intellectual emancipation.

"With the assurance of my most profound respect, devotedly yours,

"ERNST HAECKEL."

Professor Haeckel to Professor Wakeman

JENA, Nov. 7, 1911.

The Honorable Professor Wakeman—My Dear and Highly Esteemed Old Friend:

Long since it was my duty and intention to return to you by letter my heartiest thanks for your kind visit to Jena, and for all you have done here and at Hamburg on these memorable days of the Congress (September 8-13) for me, and for the good of our Monist Cause.

But it is only recently that I have returned from Baden-Baden, where under the care of my sons, I have taken a long course of Thermal-Cure combined with the Swedish gymnastic treatment (of Zander) for the recovery of my very suffering state of health. The result has been satisfactory as to the general state of my health, but on the other hand the fractured thighbone has improved but little and is still moveable only with pain and difficulty. I have read with great interest in *The Truth Seeker* of October 7 the account of your pleasant excursion from Hamburg to Jena, and especially of your friendly visit to me on the evening of the 12th, and with me on the forenoon of the 13th of September, and thereafter at the festal Monist Dinner at the "Black Bear."

I gather from it with great pleasure that you received full and satisfactory impressions of those festival days, and that you well withstood thereafter

the still more wearisome fatigue of your further and burdensome journey (through Weimar, etc.) on your return. It is to be hoped also that your return homeward (from Hamburg) has been attended by no mishap, so that pleasant and friendly memories only will be preserved by you of your extraordinary "trip to Germany."

The praiseworthy explanatory address which you made before me at the reception in my house on the occasion of the delivery to me (on the 13th of September) of the great address to me by the American Freethinkers, together with that address itself, remains with me as one of the greatest distinctions of honor that have befallen me during a long life rich in conflicts affording many such opportunities.

Tomorrow I will also write to Mr. G. E. MacDonald of New York and request him to publish in his **TRUTH SEEKER** a public expression of my thankfulness. In our German press these events have, together with the proceedings of the Hamburg Congress, excited much interest, and brought many new members to the Monist Alliance—"den Monisten Bund."

But what has brought me especial pleasure in your visit here is not alone your marked and meritorious activity for our Monism and our Freethought, but also the personal acquaintance with an old man—so loveable, full of cheer, and rich in mind, and with whom for many years I could only have intercourse by correspondence.

So, accompanying this letter I send you my Festival Address* (1908) upon "The Old and the New Natural History," in the Appendix to which (pages 27-32), you will find a pretty complete list of all

*This was the address on the occasion of the conveyance by Professor Haeckel of his "Phyletic Museum" to the venerable University of Jena on its 350th Anniversary Festival. It concludes by quoting Goethe's now celebrated law, and Monist "Key," of the Universe, also quoted, translated and explained in my address to the congress.

T. B. W.

THE FIRST MONIST CONGRESS

my publications; whatever of them you do not yet possess I will, upon the expression of your wish, gladly send to you. With repeated and most hearty thanks, I remain your old and most devoted,

ERNST HAECKEL.

PROFESSOR WAKEMAN'S REPORT TO THE RATIONALISTS

To the Officers and Members of the The Rationalists Association of Indiana, U.S.A., at their Congress, November 23, 1912. 312 Era of Science and Man.

I appreciated it as a great honor to be appointed a delegate from your Association to the first General Congress of Monists of Germany.

And as this is your first Annual Meeting since that Congress it seems proper that some general report of what was done there and of the consensus reached, of use or value to you in your own work should be made.

A printed volume in German has been issued by the Monist Committee of the Congress, which contains the addresses and lectures made during the Congress on scientific subjects and political and other subjects applicable more especially to the state of affairs and education in Germany, or to the General State of the Sciences and their progress as to which Americans can now obtain knowledge elsewhere. It is not probable now the major part of that volume will ever appear in English.

Let us then begin with the call for this Congress, hereto appended, issued by the Monist local group at Hamburg on the fourteenth of January, 1911, with the approval of Professors Haeckel and Ostwald and all the Monist leaders and local groups in Germany. Its very first sentence expresses ad-

THE FIRST MONIST CONGRESS

mirably, in a few words, the aims and objects of the whole Monist movement, which is based upon science, that are to be worked out and realized in practical life. Its words are: "Monism aims to work out a view of life and the world based upon science and to realize it in practice."

Then in four short clauses it gracefully waives aside and into the past all supernatural "religions" and revelations which are merely the changeable products of the material and intellectual life of different nations at different times.

And so Monism does not regard the demands of morality as supernatural commandments, but as the inevitable results of the social life of human beings. Being thus developed, it is capable of further development. One of the highest aims of Monism is to construct a system of ethics based upon these principles and laws of natural science. Monism also regards the State as the result of the human struggle for existence and the human endeavor for organization. It considers the aim of the State to be the combination of the greatest measure of individual liberty with the perfect order of society as a whole. Monism aims to unite all individuals and societies, that accept a scientific view of life, in order to resist the influential powers always intent upon suppressing freedom of thought and freedom of research.

It is difficult to see how any one, in any way up to date in science, can hesitate to find and feel him or herself to be one, that is united with and in this scientific and rational view of the world and of human life and its duty and destiny.

The first object of this report is therefore to announce and lay stress upon this first and all-important fact that the Monists of Germany and the Rationalists of America are in agreement and substantially one in their convictions and purposes. To them both, the word "religion," if it has any meaning, is the unity of mankind in feeling, thought and action

to attain and secure its ever increasing betterment—that is, its ever higher condition of welfare, progress, happiness and glory. This, as Thomas Paine first called it in his *Seventh Crisis*, is the “religion of humanity,” the revelation of man to man, his fellows, and race, and the endless world of which they are parts and from which they naturally came.

So with the God and Christ ideas. As soon as the old childish astronomy of the Bible is swept away by the new and true astronomy of Copernicus, Bruno and Galileo, the old notions about a “God” with a “Son” and Spirit, “Holy Ghost” go with it. They have no reality nor meaning except as they may be used to describe some objective thing or realizable idea of Man in the real natural world that is. Thus God has been defined by Goethe and the Monists generally as the endless and timeless (eternal) Go of the infinite and eternal objective existence we call universe and its processes. In his poetry Goethe calls it “God-nature,” “One and All,” “World-Soul,” “The All,” etc., and as religion it is called “scientific Pantheism,” as when Ingersoll says, “I am a Pantheist” (*Works Dresden Edition*, Vol. 8, pp. 246, 172, 227-57). The Theological God is simply an idol of childish imagination. The most terrible blunder made by mankind (and in its childhood) was that man was created in the image of God; for following from that conversely, he believed that he could recreate God out of his own God-like image. Thus his God idol is still only a childish, distorted shadow (silhouette) of himself filled up with all the darkness he could image! These pictures in the Middle Ages were very common, but since the new astronomy is taking the place of that of Moses they have become unfashionable—because the God of the Bible has been replaced by none—or the true one—the reality. So is it with the so-called “Jesus Christ” the “Son of God” and “Son of Man.” No such human hybrid ever existed either as “God”

or man. The modern science of sociology, the last, the seed-flower, the outcome and explanative of all this Christ business thoroughly in this way: it shows, the sciences, and of all human institutions, clears up as Spencer and all sociologists agree, that the common law of all organisms, including human societies, is a common reciprocal process of integration and differentiation—each causing the other, and both together causing ever new assimilation, growth and progress, without which the organism—family, tribe, city, kingdom, empire, church and finally republic—is sure to decline and die. The singular and important fact—the bottom fact of these forms of association and government is the necessity of its process of integration and the difficulty of realizing it in any static or permanent form in which it can become effective. All sorts of religious impositions and governmental tyrannies have been imposed and fostered, lest this “Soul of the State,” as Shakespeare calls it (in *Troilus and Cressida*) should be weakened and the people thus only sustained should decline, fall and die, as was the case with the Roman and other old empires, governments and institutions. Now the Joshuas, the Deliverers, Saviors and Christs or Messiahs of a people are the heroes, Gods or demigods, real or supposed, who appear to save the tribe, state, theocracy or any polity about to lose its integrative life and soul. Thus the Christ was the supposed reappearance (natural enough in those days) of Joshua, the tribal deliverer, to save the Hebrew theocracy from the Roman domination that cursed the rest of the known world. There were many of these rebels against Rome all claiming to act as agents and inspired deliverers of and from their God, Yaveh. As they were killed off their good qualities were inherited by their supposed successor until one, the Jesus or Joshua of Nazareth, became the composite living photograph of them all, and appeared or materialized (as the materialists

now have it) as the Son of Man, Israel, and Israel's Yaveh. Thus he was as spirit supposed to have been at the Baptism of John; thus to have walked on the waters; thus to have been glorified at the transfiguration; thus to have ascended to heaven just above the clouds and sky, and thence to have spoken to and arrested and converted Paul on his way to Damascus. Then see how Paul transformed Christian Messiahism to save the Gentiles too, individually and as churches into an enlarged Heaven and an earthly theocracy of a church on earth; then how from that came the Armenian, the Greek, the Roman and the Protestant churches. Remember always that the New Testament is a fraud unless it is read backward: First, the Revelation and its cognate Apocalyptic writings if you get them; then next, in date, the Epistles including the Apocryphal ones, then the Gospels and Acts, and such Apocryphal ones also as you can get. Remember too, that the Old Testament should be read in the order its books should be dated, and not as they are; and that the whole Bible as now translated and bound up without the Apocrypha is an outrageous fraud which the churches continue knowingly to perpetuate on their ignorant and innocent victims. It is simply what some Germans call a "Märchen, a Nightmare of Horror." Fortunately it is easily exposed, for under the new scientific heliocentric astronomy now taught in our public schools, there cannot possibly be any such heaven, hell or earth as therein is described as the basis of its kingdom of heaven constantly prayed for or its damnation of hell which is their terror.

It was necessary to report thus far as to how the foundations are being constructed and extended by the Monists and Freethinkers of Germany, but two other topics must be touched upon: the absence of any real republic in Germany, and of any real freedom of publication and education, both of which follow from its non-separation of church and state.

THE FIRST MONIST CONGRESS

It will be noted that the last words of the Call to this Congress ends with its object "to resist the suppression of Freedom of Thought and Freedom of Research."

It would seem as if there were several more freedoms, the suppression of which should likewise be resisted, and that the sentence had prudentially been left incomplete.

It is well known, as Thomas Paine, the discoverer, inventor and founder of all modern and real republics and republicanism said, that almost any form of government may be so managed to perform the functions of a republic of, for and by the people and never over the people's will and free consent. The question is whether the Empire of Germany is any real republic in the sense of Paine, Washington, Jefferson and Lincoln. If so, why is there still no separation of church and state? And why was the last sentence of the noble call of all peoples to this Monist Congress never completed? The answer must be left to the people, especially to the free-minded people of Germany—and there it is left with love, sympathy and hope, and, we would like to say, with words of encouragement and help. But how dare we say that? As we returned homeward every party and candidate who was seeking to take the office and place of the Great Statesman above named as the chief founder, organizer and saviour of our republic and its liberties, were rivalling each other in the abjectness of their prostration before every form of superstition which would make the continuance of a real republic impossible, and whose index expurgatorians had already banished the name and works of its father and founder from its public schools.

In these respects the efforts of the German Monists may be useful examples to us, for they are using

THADDEUS BURR WAKEMAN

**every effort to extend their local organizations and
schools throughout their country.**

Respectfully submitted,

THADDEUS BURR WAKEMAN,

Senior Delegate.

Dated, Cos Cob, Conn., U. S. A.

312 Era of Science and Man.

1912 "Anna Domini."

**LETTER OF PROFESSOR HAECKEL TO MR. MORTON
PRESIDENT OF THE PAINE HISTORICAL ASSOCIATION**

JENA, May 16, 1913.

Highly Honored Mr. President: With deepest regret I learn from your letter that your most eminent predecessor, my old friend, Professor Thaddeus Burr Wakeman, died on the twenty-third of April, in the seventy-ninth year of his age. Almost of my own age, I lose in him a most serviceable helper of Monism, a true and devoted co-worker, with whom I have been closely united for many years in opinion and sympathy.

* * * *

**With best greeting, in distinguished respect, your
most devoted.**

ERNST HAECKEL.

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